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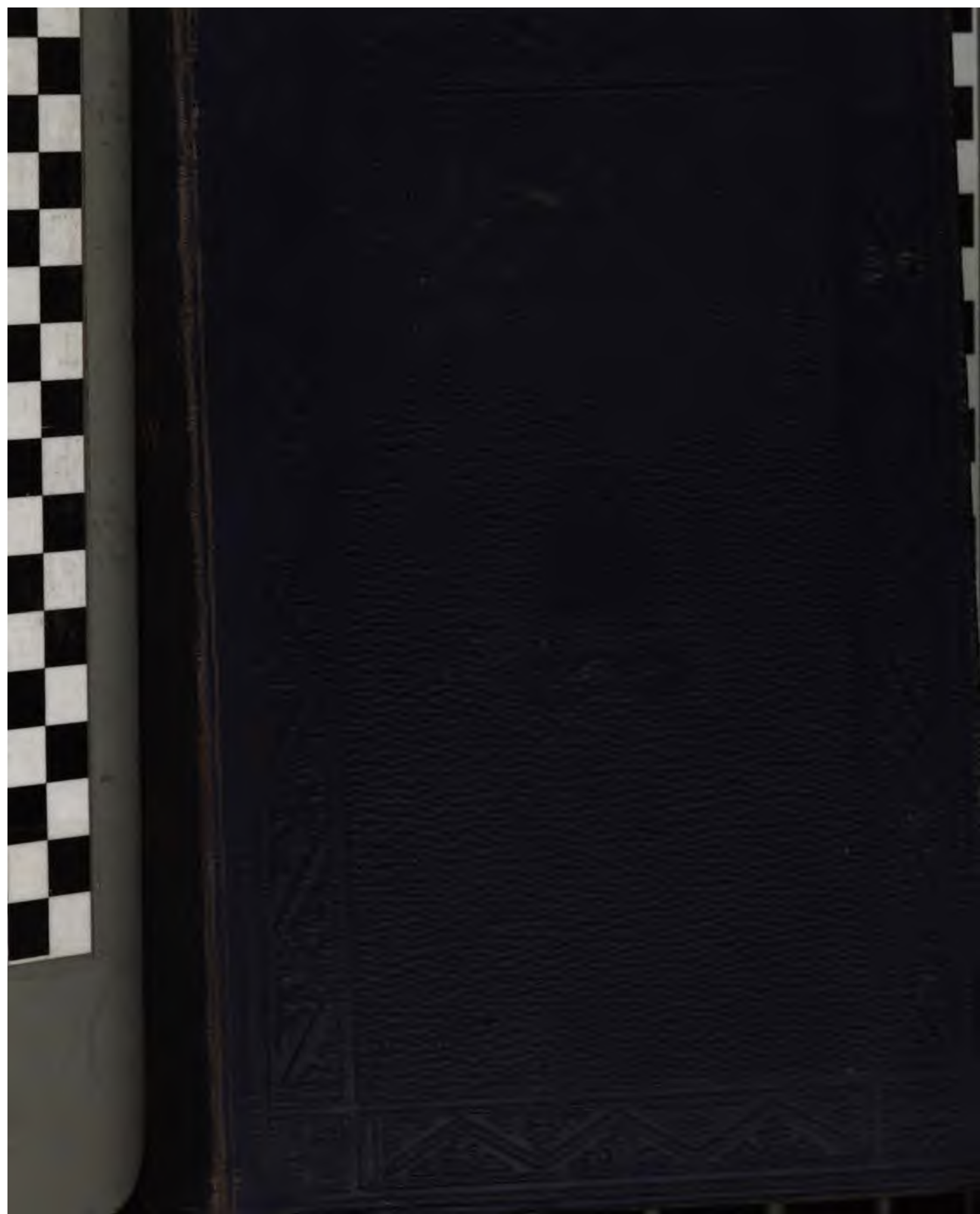
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BY WALTER FARQUHAR HOOK, D. D.,

DEAN OF CHICHESTER.

ELEVENTH EDITION.

LONDON:

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1871.



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TO

HENRY HALL,

OF BANK LODGE, LEEDS,

ESQUIRE,

SENIOR TRUSTEE OF THE ADVOWSON OF THE VICARAGE OF LEEDS,

A LOYAL MAGISTRATE,

A CONSISTENT CHRISTIAN, A FAITHFUL FRIEND,

THIS VOLUME

IS,

WITH AFFECTION AND RESPECT

INSCRIBED.

PREFACE TO THE SIXTH EDITION.

THE Church Dictionary, of which the Sixth Edition is now published, appeared originally in the shape of monthly tracts, intended by the writer to explain to his parishioners the more important doctrines of the Church, and the fundamental verities of our religion. The title of Church Dictionary was adopted from a work published with a similar object in America, by the Rev. Mr. Staunton; and the work itself assumed the character of short dissertations on those theological terms and ecclesiastical practices, which were misrepresented or misunderstood by persons who had received an education external to the Church.

For these tracts there was a considerable demand; and the monthly issue amounting to four thousand, the author was persuaded to extend his plan, and to make the Church Dictionary a work of more general utility than was at first designed. It was, in consequence, gradually enlarged in each successive Edition until now, when it has assumed its last and permanent character.

In this Edition, which has been enlarged by an addition of more than one hundred articles, the authorities are quoted upon which the statements are made in the more important articles; and where it has been possible, the *ipsissima verba* of the authors referred to have been given.

But as this publication has no pretensions beyond those of an elementary work, it has been thought, for the most part, sufficient only to refer to secondary authorities, such as Bingham, Comber, Wheatly, Palmer, &c., in whose learned works the reader, who wishes to investigate any subject more thoroughly, will find the further references which he may require.

In deference to a wish very generally expressed, an account has been taken from sources acknowledged to be authentic, and which are duly noticed, of various Christian communities, not in connexion with the Church.

It was found impossible, within the limits prescribed, to act upon another suggestion, and to introduce the biographies of our great divines. This, therefore, has been done in a separate publication, entitled "An Ecclesiastical Biography."*

The articles on Church architecture have been carefully revised by the Rev. G. A. Poole, M. A., vicar of Welford.

The Law articles have been revised, partly by the Rev. James Brogden, A. M., of Trinity College, Cambridge, and partly by William Johnston, of Gray's Inn, Esq., barrister-at-law.

* "An Ecclesiastical Biography, containing the Lives of Ancient Fathers and Modern Divines. By Walter Farquhar Hook, D. D., Vicar of Leeds."

To Mr. Johnston, known to the literary world as the author of "England as it is," the thanks of the present writer are also due for the kindness with which he has assisted him in correcting the press, and for many valuable suggestions.

The original dissertations remain unaltered; but the circumstances of the Church of England have changed considerably from what they were when the Church Dictionary was first published. At that time the Protestantism of the Church of England was universally recognised, and the fear was lest her pretensions to Catholicity should be ignored. But now an affectation of repudiating our Protestantism is prevalent, while by ignorant or designing men Protestantism is misrepresented as the antithesis, not, as is the case, to Romanism, but to Catholicism; at the same time, Catholicism is confounded with Romanism, primitive truth with mediæval error, and the theology of the Schools with that of the Fathers: while, therefore, the articles bearing on the catholicity, orthodoxy, and primitive character of the Church of England are retained, the articles relating to the heresies and peculiarities of the Church of Rome have been expanded; and strong as they were in former editions in condemnation of the papal system, they have been rendered more useful, under the present exigencies of the Church, by a reference to the decisions of the so-called Council of Trent, so as to enable the reader to see what the peculiar tenets of that corrupt portion of the Christian world really are.

Vicarage, Leeds, 21 Sept. 1852.

PREFACE TO THE SEVENTH EDITION.

IN this Edition the Ritual articles have been revised by the Rev. John Jebb, M.A.; the articles on the Councils, by the Rev. Sanderson Robins, M.A.; and the Law articles, by William Johnston, Esq. To Mr. Jebb's notes in Stephens's edition of the Book of Common Prayer, and to his other learned works, and to Mr. Robins's excellent treatise entitled "Evidences of Scripture against the Claims of the Romish Church," reference is frequently made. Authorities have been fully given, except when articles have been taken with only slight alterations from Broughton or Bingham, or translated from Suicer.

July, 1854.

CHURCH DICTIONARY.

ABACUS.

ABACUS. The upper member of a capital. (See *Capital*.)

In semi-Norman and early English architecture, the abacus of engaged shafts is frequently returned along the walls, in a continued horizontal string: perhaps the last lingering recognition of the effect of the capital in representing that horizontal line, which was so decided in the classic architecture, and to which the spirit of Gothic architecture is in the main so greatly opposed.

ABBA. A Syriac word signifying Father, and expressive of attachment and confidence. St. Paul says, *Ye have received the Spirit of adoption, whereby we cry Abba, Father.* (Rom. viii. 15; comp. Gal. iv. 6.) The word is derived from the Hebrew *Ab*: and, if we may ascend still higher, that word itself (as many others which occur in that language) proceeds from the voice of nature; being one of the most obvious sounds, to express one of the first and most obvious ideas.

ABBÈ. The designation assumed in France, before the Revolution, by certain persons, who, whether in the higher orders of the ministry or not, ostensibly devoted themselves to theological studies, in the hope that the king would confer upon them a real abbey, *i. e.* a certain portion of the revenues of a real abbey. Hence it became the common title of unemployed secular priests. In Italy the word *Abate* was similarly used, to designate one who merely adopted the clerical habit. [*Vocabolario della Crusca.*]

ABBEY. The habitation of a society devoted to religion. It signifies a monastery, of which the head was an Abbot or Abbess. (See *Abbot*.) Of cathedral abbeys the bishop was considered to be virtually the abbot: and therefore the Presbyteral Superior of these establishments

ABBOT.

was styled Prior. The abbey of Ely was constituted a cathedral in 1109: when the Abbot Harvey was made bishop. The abbacy was henceforward united to the bishopric: and therefore it is that the bishops of Ely still occupy the first stall on the right side of the choir, usually assigned to the dean: the dean's stall being the first on the left side, formerly occupied by the prior. (See *Monasteries*.)

Cranmer begged earnestly of Henry VIII. that he would save some of the abbeys, to be reformed and applied to holy and religious uses, but his petition, and the exertions of Latimer for the same purpose, were in vain. For the arrangement of the several buildings of an abbey, see *Cathedral and Monastery*.

ABBOT. The Father or Superior of an abbey of monks, or male persons, living under peculiar religious vows. The word *abbot* comes, through the late Latin *abbas*, from the Syriac *abba*—father. (See *Abba*.) The word Father, in its various forms of Papa, Abbas, Padre, Père, &c., has in all countries and all ages of Christianity been applied as a title of respect to the superior clergy and priesthood. In some parts of the East and in Ireland, this term, *abbas* or *abbat*, was frequently confounded with that of bishop, from the fact of the abbots being in the early times bishops also.

Among the abbeys in England before the dissolution, were some which gave the title of *Mitred Abbot* [*or Abbots general, or sovereign*] to the superiors of them. These mitred abbots sat and voted in the House of Lords. They held of the king *in capite per baroniam*, their endowments being at least an entire barony, which consisted of thirteen knights' fees. The following are the abbeys which conferred this distinction on their abbots: St. Alban's, Glastonbury, St. Peter's, Westminster; St. Edmondsbury,